

FEDERATION

NEWS SHEET

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Australian and Indonesian staff plan for the teaching of English in Indonesia (see page 112)

FEDERATION NEWS SHEET

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STAFF NEWS

Since the last issue of the *News Sheet*, the Geneva-based staff of the Federation has been largely occupied with preparing and attending the usual summer meetings.

Alice Otterness, newly appointed Secretary, arrived in Europe from the United States in time to attend the Annual Conference and the Student Work Consultation with the Y.M.C.A. and Y.W.C.A., at Bièvres, near Paris, and also the Consultation on Student Work in Africa held at Sèvres. *Kyaw Than* and *Leila Giles* were also present for these meetings, and for the Executive Committee session which followed.

Philippe Maury represented the Federation at the Assembly of World University Service in Helsinki in July, was present for part of the meeting of the Central Committee of the World Council of Churches in Davos, Switzerland, and arrived in Bièvres for the two Student Work Consultations and the Executive Committee meeting.

Ed Dirks, who has recently joined the staff of the Federation as Secretary of the University Commission, was present at the Executive Committee meeting for the first time, and *Valdo Galland* made a hurried trip to Europe from Uruguay to attend this session, in the absence of Jorge Cesar Mota of Brazil, the regular member from Latin America, who was unable to be present. Following the Executive he returned to Uruguay, where he will continue with preparations for the Theological Students' Conference to be held in Bolivia in December and January.

Following the summer meetings *Kyaw Than* returned to Burma, where he stayed until the end of September, when he left to spend several weeks visiting student groups in Korea, Japan and Formosa, before returning to Geneva early in 1956.

In addition to the other W.S.C.F. summer meetings, *Alice Otterness* attended the Leadership Training Course sponsored jointly by the W.S.C.F. and the Y.M.C.A., at Castle Mainau, Germany, returning to Geneva in time to be present, along with *Leila Giles*, at the Federation Bible Study Conference, held at the Ecumenical Institute, near Geneva, early in September. On the last evening of the conference the Federation said farewell to *Leila*, who left the following day for Australia, where she will be married in December to *Peter Bailey*. We know you will join with us in wishing them every happiness in their life together. We look forward to having them as leaders at the Federation Chalet which will be held in Australia in January.

Since leaving Europe in May, *T. V. Philip* has been travelling in South-east Asia, visiting the various S.C.M.s, and making preparations for the Theological Students' Conference to be held in Bangkok in January. He has spent some time in India, where a consultation on Federation and S.C.M. work in Southeast Asia was held in June, and in Burma, Thailand, Singapore and Indonesia.

Philippe Maury, following the summer meetings, had a period of vacation, and will now be in the office in Geneva until he leaves for the United States in December.

NEWS LETTER

Dear Readers :

I am writing this letter at the beginning of September, after a series of Federation summer meetings, and I want to give you a few impressions of the most important of these events — the meeting of our Executive Committee.

We met for a full week at La Roche-Dieu, Bièvres, conference centre of the French S.C.M. We worked very hard indeed, with only one day off to visit Versailles and Chartres, and it was very rewarding for my personal pride to be able to show these friends such beautiful examples of French architecture. Some of us also attended various sessions of the Centennial celebration of the World's Alliance of Y.M.C.A.s, which was going on in Paris about the same time, but by and large it was a week of sustained and efficient work.

It is impossible to sum up, in a brief article, everything we accomplished during this Executive Committee meeting. We made a general review of the whole program of the Federation, and worked day after day on all the problems which have arisen in its life.

Regional developments

Africa occupied a more important place in our discussions than it has ever done in the past. We were privileged to have with us David Head, who for the past two years has been Travelling Secretary of the S.C.M.s of Nigeria, the Gold Coast and Sierra Leone. Several other leaders, who know either the French- or English-speaking African countries particularly well, also came to Bièvres for these discussions. Valdo Galland, our Latin American Secretary, who will visit Africa in 1956, met with this small group to map out his tour in detail and to plan for the organization in West Africa of a leaders' consultation on the general policy to be followed by the Federation in this part of the world.

Other regional developments in the life of the Federation also received considerable attention. While our work is well established in Europe, the British Commonwealth and North America, it has in recent years expanded greatly, first in Asia (I am thinking particularly of the new Movements in Southeast Asia), a little later in Latin America, and now in Africa. These developments have greatly enriched the life of the Federation : in our meetings, our publications and all our various activities the contribution from these young Movements is taking on increasing importance year by year. This geographical expansion also represents a continually increasing responsibility, for most of these Movements need outside help in the form of either money or personnel. The greater part of the Federation budget in recent years has been



*D. T. Niles and M. M. Thomas
at the Executive Committee*

devoted to helping them, through direct grants of money and also through the appointment of regional staff and the organization of meetings, particularly leadership training courses, in these areas.

Is the Federation able to carry this load, which is increasing year by year? This became an acute question in our discussions when we looked at the needs of the Middle East. For many years the Federation has been concerned about countries in this area and the small groups of Christian students there which on several occasions have asked for help. We must recognize, in humility but also in hope, that while very little has yet been done in the field of student work, many opportunities exist. Can we neglect this challenge? Is it not part of our Christian responsibility and vocation to be always ready to accept any occasion which is offered us for missionary expansion? On the other hand, is it not also part of our Christian responsibility to be realistic in the administration of our limited resources? Practically speaking, is it possible to foresee simultaneously a real expansion in the Middle East, a continuing and growing work in Africa, the sustained and even increasing support which is necessary for work in Latin America, and also the carrying forward of established work in Southeast Asia? It will be the responsibility of the Federation General Committee in 1956 to decide on the allocation of resources among these different areas.

General Committee

The preparation for the coming meeting of the General Committee was, of course, one of the major items on our agenda. We will meet in Germany, at the *Evangelische Akademie* at Tutzing, near Munich, beginning probably on Sunday, August 12, and continuing until the 26th. The theme, Jesus Christ the Reconciler, will be presented through a number of addresses on the problem of reconciliation, by both Christian and non-Christian speakers, and Bible study will be on the same theme. It is hoped that the various commissions dealing with the Federation program will also be focused on the reconciling ministry of Jesus Christ as it can find expression in the life of our Movements.

The car provided by the Federation for the use of the Travelling Secretary of the West African S.C.M.s



We hope that in the coming months the preparation of this General Committee meeting will not only be the responsibility of national Secretaries and of Federation staff, but that all members of the Federation will feel it their duty to pray for this meeting, and to prepare themselves for it through study and discussion, perhaps by organizing groups in local branches to consider the General Committee theme and the whole life of the Federation.

We also spent some time planning how participation in the General Committee can be made as representative as possible. A budget of approximately \$20,000 was established, to come from national Movements, over and above their usual contribution to the Federation, and from resources provided by churches and missionary societies. Under these conditions it is expected that, in addition to representation from Europe and North America, there will be large delegations from Latin America, Asia and West Africa.

Prior to the meeting of the General Committee, a number of conferences will be organized both for delegates and for members of the German S.C.M. There will be a meeting for 200 German students and 100 representatives of other S.C.M.s organized by the German *Studentengemeinde*, probably at the *Evangelische Akademie* at Bad Boll, August 2 to 7. Three small consultations will be held at Tutzing, August 8 to 11, one dealing with the race problem, one with political confrontation between various parts of the world, and one of university teachers. The great annual German church event, the *Kirchentag*, which will be held in Frankfurt, will offer other General Committee delegates an opportunity to become acquainted with the life of the German Evangelical Church.

Other meetings

I want also to mention some meetings scheduled in other parts of the world for 1955-56. The first on our calendar will be at the end of December and beginning of January — a Leadership Training Course to be held in Cochabamba, Bolivia, for students of Latin America south of the equator. In February or March, 1956, theological students from Southeast Asia will meet, probably in Bangkok, for the first conference of this kind ever to be held in that part of the world. A consultation of Federation leaders in Southeast Asia will be held in conjunction with it.

About the same time the Federation Officers will be meeting in Switzerland, and immediately after there will be a consultation on ecumenical problems, particularly the relationship between the Federation and the International Fellowship of Evangelical Students. I should have mentioned that in January, for the first time in Federation history, a W.S.C.F. conference will be held in Australia. It will be one of the study sessions known as Federation Chalets, and its theme will be "Living Together in a Christian Community".

Plans were also sketched for a second conference of student pastors to be held in Europe in the spring, and for a consultation on our responsibility in the field of theological education, particularly with regard to seminaries and their students.

Staff travel

Because of the preparation required by all these meetings, and particularly the responsibility involved in planning for the General Committee, an effort

was made to reduce considerably the travel schedules of Federation Secretaries for the coming year. Kyaw Than has already left on a trip which will take him to several Asian countries. In December and January I shall be in the United States and at the Leadership Training Course in Cochabamba. Valdo Galland, in addition to travel in Latin America in preparation for this course, will spend three months in West, South and Central Africa. During the year T. V. Philip will visit Indonesia, Malaya, Burma, Thailand, the Philippines, Japan and Hong Kong, and will come to Geneva a few months before the General Committee meeting. Alice Otterness, who succeeds Leila Giles on the Federation staff, will concentrate on European countries, probably visiting in the course of the year Germany, Italy, Scandinavia and Great Britain. Parker Rossman, now Executive Secretary of the Disciples Student Fellowship in the United States, is being loaned to the Federation by his church for a period of nine months in 1956, and in addition to working in the office, he will visit West Germany, France, Spain, Portugal and Great Britain.

The Executive Committee felt that, in view of the small size of the Federation staff, and the increasing number of countries to be visited throughout the world, it would be necessary to use other W.S.C.F. leaders as Federation Special Visitors. It was decided, for instance, to invite John Karefa-Smart of Sierra Leone and Madeleine Barot of the World Council of Churches' staff to serve as Special Visitors during their coming trip to Madagascar, and Pat Rodger of the staff of the British S.C.M. has been invited to visit Germany.

University Commission

I want also to tell you about another very important recent addition to the Federation staff. Due to the generosity of the Hazen Foundation in the United States, Professor Edward Dirks, who has been serving for some time as Coordinator of the University Commission, has been appointed as Secretary on a part-time basis for a period of five years, especially for work among university teachers. Ed, who will combine teaching at Yale Divinity School with work for the University Commission, was present at Bièvres, as were several leaders of national groups of university teachers, and the Committee devoted much time to plans for the Commission's work in the coming years. It is hoped that in 1956 Ed will visit various Asian countries, meeting with groups of Christian professors, as well as with non-Christian university leaders. In future years he will make similar visits to Europe, Latin America, and perhaps Africa.

One of the major practical problems confronting the University Commission and the Federation is that of the relationship of recently organized university teachers' movements to S.C.M.s and to the Federation.

Theological students and schools work

The Executive Committee also made plans for Federation work among two categories of students who need specialized attention — theological students and high schools students. Considerable work was done among the former group in 1949-52 when Keith Bridston was on the Federation staff. While it has been impossible since that time to have a Secretary with special

responsibility for theological students, close contacts have been maintained with seminaries, thanks to Keith's faithful work in preparing a Grey Book on theological education. It is hoped that in the coming year it will be possible to bring together all those who contributed to the Grey Book, and perhaps also some church representatives, with the purpose of studying what the Federation's next step should be in this field.

For many years a large number of national Movements in the Federation have had work in high schools, but there has never been any specialized Federation program for such work.

Although the great variety in the national situations presents a real difficulty, the Executive Committee decided that particular attention should be given to this area in the coming period. A few months ago an extraordinarily stimulating and rewarding meeting of representatives of the various European high schools movements was held in Holland, and another such consultation is planned for January, 1956. We hope that the General Committee next year may be able to decide what direct action the Federation should undertake in connection with work in schools.



Relationships

The last area of discussion at our Executive Committee was that of the relationship between the Federation and some other international bodies. Prior to the Executive Committee two significant meetings took place. The first was the Annual Assembly of World University Service, held in Helsinki, at which there was a very important, sometimes painful, always difficult discussion of the participation of the International Union of Students in W.U.S. as one of its sponsoring organizations. The Executive Committee, after a thorough consideration of the issues, adopted the following resolution :

The Executive Committee :

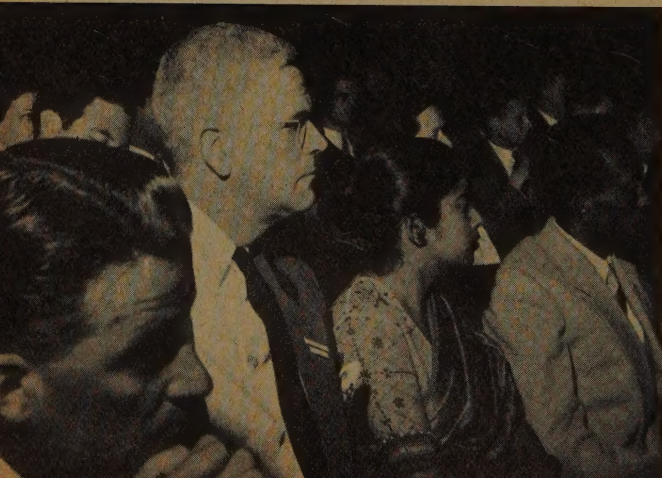
1. Reaffirms that, particularly in the present world situation, the W.S.C.F., led by its faith in Jesus Christ the Reconciler of all men, should work to multiply occasions for contact and confrontation between university men and women who hold diverging views, faiths, ideologies and cultures, in W.U.S. as well as outside it.

2. Reaffirms the W.S.C.F. concern for "human encounter through mutual assistance" and the W.S.C.F. conviction that, because of this concern, the W.S.C.F. wishes I.U.S., as well as all significant international student organizations, to take a full part in W.U.S. life.

3. Deplores, therefore, the action taken by the W.U.S. Assembly in refusing I.U.S. as a sponsoring organization of W.U.S., thus going back on previous invitations extended to I.U.S.; it thus deeply regrets that the following motion was defeated :

i) W.U.S., having taken note of I.U.S. acceptance of the invitation addressed to it by W.U.S., recognizes as members of this Assembly Messrs. Chandra, Thomas and Vergès.

ii) W.U.S. passes vote of censure of I.U.S. on the Indonesian matter for their failure to handle it in the spirit of the working agreement at Oxford and Moscow.



*Philippe Maury,
Roger Blanchard,
and Bonita Biswas of
Pakistan at the W.U.S.
Assembly*

4. Approves the action taken by W.U.S. Assembly in setting up a consultative committee on university needs, instructs the staff to take necessary action for W.S.C.F. participation on this committee, and in the hope that this committee will become an effective instrument of cooperation, reaffirms its support of the W.U.S. program of service.

5. Instructs the staff, together with W.S.C.F. representatives on W.U.S. Assembly, to prepare a full report on the relation between W.S.C.F. and W.U.S. for the consideration of the General Committee and its appropriate action.

The second meeting I want to mention was a consultation, held at Bièvres, between representatives of the World's Y.W.C.A., the World's Alliance of Y.M.C.A.s, and the Federation, to discuss the responsibility of these three bodies and their national units in the field of student work. After four days of very serious and thorough discussion, the participants saw clearly that there is full agreement among the three organizations in their sense of Christian responsibility. The only problem to be solved is that of coordination, cooperation and unity. It was recognized that particular problems arise in some situations as a legacy from the past, as, for example, in India, Germany, the Philippines, and the United States, where some multiplicity of student Christian organizations seems inevitable for the time being. The consultation emphasized strongly its desire to maintain unity, while allowing for variety at the local level, in countries where no division exists at present. It therefore recommended that the following principles be followed:

A. In local areas, Christian student groups, by whomsoever established, should be so related as to constitute together the Student Christian Movement of that area. These local Movements would be so related as to make up together the national Student Christian Movement. The national Movements would be joined together in the Federation. As in the past, the World's Alliance of Y.M.C.A.s and the World's Y.W.C.A. would regard the Federation as the organ of international federation of these national Student Christian Movements.

B. The aim is that there should be only one national Student Christian Movement in a given country. However, in countries where more than one agency is involved in Christian work among students, it may be necessary to maintain a relationship between local units of the same sponsoring agency. These relationships should not take the form of separate local or national Student Movements. On the other hand, the following methods are recommended by which each agency can review, promote and take decisions on its own work:

1. Representation of the sponsoring agencies on national and local Student Christian Movements.

2. Regular reports from these Student Christian Movements to the competent authorities of the sponsoring agencies.

3. Staff consultation between secretaries employed by each sponsoring agency, or between its responsible volunteer leaders, such secretaries to be regarded as, at the same time, staff members of the Student Christian Movement.

But more important than this organizational pattern was the clear desire expressed by the three bodies represented at this consultation to do everything possible in the coming period to develop Christian witness in universities where it is not yet strongly established. It was agreed that every effort should

be made to secure all possible resources, and that all forms of Christian work should be welcomed, provided that they aim at the same fundamental purpose — bringing together, in one community of faith and love, all those students who wish to render witness to their Lord in the university. The Federation Executive Committee approved these recommendations, and instructed the staff to implement them, and it is hoped that in the near future the other two organizations concerned will be able to take similar action.

Federation News

I could mention many other important discussions and decisions of the Executive Committee, but I must bring this letter, which is already too long, to a close. Let me, however, conclude with a decision which affects you directly — to change the name of this publication to *Federation News*. Born many years ago as a simple sheet, which was published from time to time to provide information about the life of national Movements, it has slowly grown into a small magazine, of which its present name is no longer descriptive. There was a heated discussion at the Executive Committee between those who favoured maintaining the traditional title, and those who wanted something completely new. Finally, as so often happens, a compromise was reached, and we agreed that, beginning in 1956, our magazine will be called *Federation News*. It was also decided to continue efforts to improve its presentation and format. I sincerely hope that your interest in our magazine will continue, and that we shall add many new readers to our fellowship.

With my best greetings,

Yours ever,

PHILIPPE MAURY

Have you read...

STUDENTS AND SEX

The Student World, IV, 1955

A special issue on a problem common to all students

An attempt to give guidance for daily life



Kyaw Than

A CHRISTIAN IS A SIGNPOST

Dear Student :

This letter which you are reading is also being read by students in over fifty countries. It is not easy for any writer to use words and thought-forms which will be meaningful to readers all over the world, and I would discourage you from reading this if you are not going to try to get behind the words used to the meaning which they attempt to convey. And I very much hope that this issue of the *News Sheet* will be read by non-

Christians as well as Christians, for the articles it contains are of concern to, and should come under the unrelenting criticism of both.

It is natural for believers in Christ to tell others the Good News that in our extremity God has sent His Son to deliver us. "For when we were yet without strength, in due time Christ died for the ungodly... God commended his love towards us in that while we were yet sinners Christ died for us." This is a very old way of saying that through the death and resurrection of Jesus men are enabled to find hope in their hopelessness and to come to grips with the real Hope amid all their false "securities".

But so often when the Good News is preached it becomes confused in the mind of the listener with the particular background of the speaker. For example, when Westerners present the Christian message in Asia, it may be regarded as mere cultural imposition. Or the message may be presented in such a way that it seems to be identified with a particular political system. Some Westerners, consciously or unconsciously, see Christianity as a vehicle of education, culture and civilization. Their enthusiasm for their own background either prevents them from really coming to know the culture and education of the people among whom they work, or else they regard them as backward and inferior, forgetting that their culture existed long before the West developed comparable systems. Humanitarianism, and not the Good News of Jesus Christ, is then the message they bring.

Confusion also arises at times as a result of the circumstances in which Christians proclaim the Good News. Many Asians and Africans associate

Christianity with the Western political expansion of an earlier day. In the past, clashes with the West and the coming of Christianity were closely connected in the minds of Indians, Burmese and Indonesians. Similar unfortunate coincidences have occurred in modern times. The Japanese cannot have failed to be aware of the influx of missionaries along with the conquest of Japan by the Allied Powers, nor the Burmese and Chinese of the exodus of most of the missionaries from Burma during the Japanese occupation, or from China with the establishment of the People's Republic on the mainland.

I disagreed strongly with some Dutch Christian students some years ago when they told me they should now attempt to go as Christian workers to countries other than Indonesia. I replied that precisely at a time when the Dutch flag is no longer flying over Indonesia, Dutch Christian workers should continue to show their Christian love and service to the Indonesians. Their message can now be more clearly understood by the Indonesians because it is dissociated from Dutch hegemony. If I have understood church history aright, the wonderful thing about the Christian message is that it has spread and been understood, not under patronage, political or otherwise, but rather in spite of opposition and difficulties.

There is another interesting aspect to the question. Buddhists from many nations in East and West, who attended the Sixth Buddhist Council in Burma, were reported to have said that the "Christian" nations have had their chance to influence the world in the past, and that as a result humanity has not only been involved in two world wars but is already talking about a possible third. Hence, the Buddhists claim that the peaceful "Dharma" of Buddha must be propagated if the world is to be saved from utter destruction.

In the face of such criticisms, Christian students in many countries are trying to interpret the Good News of Christ to their fellow countrymen and to those in other lands. Some of these efforts are described in this issue of the *News Sheet*. The missionary responsibility of the Christian student involves seeking to deepen the knowledge of his own faith, developing words and thought-forms which will penetrate the religious convictions and practices of our non-Christian friends at a really profound level, and promoting human encounter between Christians and non-Christians in order to show forth the love of Christ in all realms of community life both within and without the university.

To be a Christian is to be a signpost, whether we like it or not. It is essentially a humble vocation. It is the goal which gives meaning to the signpost, and not *vice versa*.

You cannot but bear witness. Remember that if you are a Christian, your life and actions point either towards Jesus, or towards someone or something else. You are influencing others to follow either the right or the wrong road.

Yours sincerely,
KYAW THAN

THE WHOLE TASK OF THE S.C.M. IS MISSION

ISABEL EDEN

In April, 1950, the Student Christian Movement of Great Britain and Ireland reached one of the turning points in its history, when it "ceased to promote the S.V.M.U. as part of its policy". This was a momentous decision, for the Student Volunteer Missionary Union was the body from which the S.C.M. had grown. At a time when very few university graduates were going out to the mission field, it was the aim of the S.V.M.U. to help students to recognize God's calling to service overseas.

It is not surprising, therefore, that to many people who had joined the S.C.M. between the wars and who perhaps had themselves been Student Volunteers, the disbanding of the S.V.M.U. seemed nothing less than a disaster. It appeared to them as if the S.C.M. had lost interest in the missionary cause and had given up its twofold responsibility of finding recruits for the missionary societies and of educating its members about the work of the Church overseas.

Nothing, however, could have been further from the truth for, paradoxically, it was because the S.C.M. was gravely concerned about the attitude of its members to the foreign missionary movement that it decided to disband the S.V.M.U. The minute of the General Council in April, 1950, which brought about this change, reads: "The Committee recommends that the Movement cease to promote the S.V.M.U. as part of its policy *in order to clear the ground for more effective action in regard to the urgent task of the Church's world mission.*"

It is probably still too early to say whether the action of the Movement in relation to the world-wide Church has really been "more effective" in the last five years, but at any rate it is possible to make some sort of assessment of the results of disbanding the S.V.M.U. The basic presupposition which lay behind this action was the conviction that the S.C.M. could not best serve its Lord by the fragmentation of its work. "Missionary work" and "the Federation" are not separate items, nor should either be divorced from the ongoing life of the S.C.M. in this country. The whole task of the S.C.M. is mission, whether at home or abroad, and our responsibility for the spread of the Gospel in other countries is no less than our responsibility in our home town. Lectures and discussion groups on overseas affairs should not, therefore, be the prerogative of a few people who are definitely committed to a life of service overseas, but should be an integral part of every branch program. In the past, too often the study of world affairs had been left to the

Student Volunteers, who became an isolated group outside the normal life of the S.C.M. instead of acting as leaven within the branch. This was a dangerous tendency which needed to be counteracted.

OVERSEAS REGISTER

Following its decision about the S.V.M.U., the S.C.M. took a number of steps which were aimed at spreading missionary interest throughout its membership. The first was the formation of the Overseas Register. Anyone who is interested in working overseas in any capacity whatsoever fills in a simple card, giving details about himself, his college, the kind of work he hopes to do, and the part of the world which interests him most. He also indicates whether he has been in touch with a missionary society or the Colonial Office. His name is then added to the Register, and once a term he receives a letter giving him details of vacant posts overseas, conferences on world affairs, recent books and other such information. The requirement of the Register is "interest in work overseas", and not a definite commitment. In this way, it touches a larger proportion of the total membership of the Movement. Some who put their names on the Register, but are doubtful in their own minds whether God is calling them to work overseas, have been helped by the information they received to see their decision more clearly. A particular post waiting to be filled has caught their attention, and they have known that this is an answer to their questionings and uncertainties. The general prospect of "going overseas" has been narrowed down to the particular need of, perhaps, a school in Nigeria, a hospital in India, and a difficult decision becomes a plain way ahead. In less than five years, 440 people have added their names to the Overseas Register, and the numbers increase

Liberian students turn out publications in English. University trained leadership is needed throughout Africa to overcome illiteracy, key to a decent standard of living.



daily. Many of the first people on the Register have already sailed. Teachers, lecturers, civil servants, engineers, social workers and ordained men, agriculturalists and doctors, whose names are on the Register, are now working with their fellow Christians in many countries of the world.

OVERSEAS CONFERENCE

Many of them, before they sailed, made contact with one another at the Overseas Conference, which is held every two years by the S.C.M. in cooperation with the Conference of British Missionary Societies. This is attended by missionary candidates, prospective government servants, and others who are just about to go abroad. For them, it serves as a training conference for the work on which they are about to embark. They are given a chance in discussion groups, through Bible study and in informal conversation, to talk with overseas students, missionaries on furlough, and other experienced people about the problems of the country to which they are going.

But there are also people at this conference who come just to learn what missionary work overseas involves, so that they can decide whether they should work at home or abroad. Here some have learned to look at the world-wide mission of the Church with new eyes, and have resolved to take a part, however small, in that mission.

"THE '53 SCHEME"

Another action which affected the missionary thinking of the whole Movement was the launching of "The '53 Scheme". In 1952, the Christian colleges of India and Pakistan wrote to the British S.C.M. telling of their great need for British Christians on the staff of their colleges. The members of the British S.C.M. were reminded of the cry of the man of Macedonia to St. Paul, "Come over and help us", and they determined to do all in their power to answer that call.

So "The '53 Scheme" was launched, and hundreds of inquiries poured in from all the universities in the British Isles. A professor from one of the Indian Christian colleges toured S.C.M. branches, speaking of the need and interviewing likely candidates. By the spring of 1955, fourteen lecturers had been appointed to serve for a three-year period in Christian colleges of India or Pakistan. These people are working side by side with Indian and Pakistan Christians and living in close contact with the students they teach. Their salaries are not high, but most of them feel that their reward is great. Their letters to us have not minimized the difficulties and frustrations which they have encountered, but in every one there is a note of hope and rejoicing.

Some of these people will return home after their three-year period of teaching is over. Some will stay to make it their life work. But all will have

Harry Morton, of Great Britain, Study Secretary of the Indian S.C.M., with three S.C.M. Secretaries : C. S. Ponnuthurai (Ceylon), Vilma Nathaniel (Pakistan), Harry Daniel (India)

had a vision of what it means to be a member of Christ's world-wide Church.

We at home have no reason to be complacent about the results of this venture. Our task is not finished; indeed it is only beginning. There are still four times as many vacancies in the colleges as there are people suitable to fill them. So we persevere with our efforts to make known through our S.C.M. branches the great need in India and the great opportunity for those willing to face the challenge.

Although "The '53 Scheme" had the limited objective of recruiting lecturers for India and Pakistan, it had a far-reaching effect on general recruiting. Some of those who applied in the first place for one of "The '53 Scheme" posts, but were unsuitable because of their health or qualifications, were nevertheless appointed to posts in other parts of the world. It was again a particular need in a particular part of the world which aroused many students from their apathy with regard to the world-wide Church.

INTERNATIONAL AFFAIRS

This apathy is apparent not only in their attitude to the Church, but also in their attitude towards international affairs. "Political apathy" is a phrase bandied round in many universities and colleges where political societies are moribund and meetings on "world affairs" are badly attended. The leaders of the S.C.M. found it was useless to exhort their members to take an interest in politics; there was little or no response. But again in the last three years, resort to the particular has awakened interest in international affairs in general.

This first happened over Central African Federation. The General Council of the Movement discussed the case for and against Federation and commended its discussions to all S.C.M. branches. The response was remarkable. Study groups, talks, and even public meetings were sponsored by many S.C.M.s, and branch members read newspapers and government documents eagerly to glean all the information they could about the situation in Central Africa. Similar interest has been taken in the problems of refugees in Germany and the Middle East, in the affairs of South Africa, and on a wider scale in the whole problem of under-developed countries and world poverty.



As students in the S.C.M. have increased their knowledge about life in other parts of the world, and, in some measure, shared in discussion groups the problems of people who are poor or homeless or persecuted through no fault of their own, their natural reaction has been to ask two questions, "How can I learn more about this?" and "What can I do to help?". To a certain extent, both questions can be answered by referring to our wider membership of the W.S.C.F. We can learn more about the problems of students in South Africa by writing to the South African S.C.A.; we can help our fellow students in East Germany by praying for them; we can assist those S.C.M.s which are less able to support themselves by giving money to the Federation. In addition, we can help students who are sick or hungry, or too poor to buy books and clothing by giving money and assistance to World University Service, which was itself an off-shoot of the Federation. All these things have been happening in the British S.C.M. in the last few years.

"STRANGERS WITHIN YOUR GATES"

Moreover, there is a further responsibility which, if taken seriously, will provide an answer to both these questions. To those who ask, "What can

I do about the situation in Kenya?", the S.C.M. answers, "Look after the Kenyan student in your midst" — and the West African and the Indian and all the "strangers within your gates". For all these people are guests in our country, many find our ways strange and hundreds of them are lonely and unhappy. The task of S.C.M. members is to draw these people into the Christian community in the university and to give them friendship — not just superficial friendliness, but real, deep, and sometimes costly, friendship. He who does this will not take long to discover his woeful ignorance about the country which is the home of his overseas friend. But he will also learn through friendship much about that country which his knowledge of geography and history did not tell him. He will see through one man's eyes something of what it means to be an African or an Indian.

Perhaps the most powerful challenge to the Christian to serve God overseas comes through the mouth of the overseas student with whom he is in daily contact. And if he is reminded on every side, by S.C.M. study groups and talks, by conferences and the Overseas Register letter, by "The '53 Scheme" and by his membership in the Federation, that the Church overseas as well as at home needs faithful servants to carry out God's purposes, he is less likely to ignore the challenge.

It is the job of the International Committee of the Movement to act as a conscience to the whole S.C.M. and to keep the overseas interests of the Movement at the centre of its work. Each university branch and an increasing number of teachers' training college branches have an international secretary on their committee. His job may seem a nebulous one, but it often is carried out with amazing efficiency and enthusiasm, and if he does his work well, world affairs and the mission of the Church will form a central part of branch activity.

THE PERSONAL AND THE PARTICULAR

Naturally enough, the examples which have been given of the overseas life of the Movement as a whole do not apply to every branch. There are still some branches which regard "missionary work" as a separate activity and as slightly suspect. There are other branches who will plan a term's activity without including a single talk or study group on overseas affairs. But, in general, the signs are hopeful. Perhaps one example will show the way in which the life of an S.C.M. branch has become dependent on its links with another part of the world.

The members of this particular S.C.M. were worried about the spiritual life of their branch and the lack of community among them. Moreover, they were indignant when they were asked to collect money for the W.S.C.F., because they felt that the Federation was completely irrelevant and that they had enough to do in just keeping their own branch going. One evening,

they met to thrash out these problems, and the discussion turned to the needs of those in under-developed countries, and the war which was being waged on poverty and ignorance, hunger and disease. Several of those present expressed a desire to help in the war on want and to make a regular contribution to some particular project. They decided to meet weekly for a lunch of bread and cheese and to give their usual lunch money to some project in India. A recent letter tells that they have started to correspond with an S.C.M. branch in India and that they hope to send the money they save to this branch, which is running a dispensary in an Indian village which is very poor and riddled with leprosy. In this way, they are linking themselves with their Christian brothers in India who are fellow members of the Federation, and they are making a token contribution to the war on want. But the results are more far reaching even than that, for the branch, through meeting weekly in this act of self-denial, is becoming a praying community, and the mid-week service which follows the lunch has been better attended than ever before. The members of this branch can no longer afford to say that the Church overseas does not concern them.

In such ways is the ground prepared for the "missionary message". In such ways the apathy of students towards the rest of the world is overcome. Some will question and even deny that word "apathy". But alas ! it is still true that many students, and Christian students among them, act as if the rest of the world did not exist. For them, the choice between working in their own country or working overseas is never a live option. They take it for granted that they should look for a well-paid job in pleasant surroundings not too far from home. Only the unexpected word or action will startle them out of their complacency. It is the task of the S.C.M. to provide this element of challenge. It has done this most successfully in the last few years, as has been mentioned, by resort to the personal and the particular. The post in a school which waits to be filled ; the suffering of a persecuted church which waits to be shared ; the word of an overseas student about his people and his country : these are the ways in which the British S.C.M. is being brought to a new vision of the world-wide Church and a new sense of its own responsibility.

*W.U.S. ward for tubercular students in
Tambaram, South India*



AUSTRALIAN GRADUATE EMPLOYMENT IN INDONESIA

DON ANDERSON

Of all the newly-independent countries in South and Southeast Asia, Indonesia has the greatest shortage of trained personnel. So acute is it that in many fields development is almost paralyzed. There is only one doctor to every 70,000 people (in Western countries the figure is something like one per 1,000). Some teachers work three shifts daily. By 1960 at least 7,500 engineers will be required; at present there are only 204 members in the Association of Indonesian Engineers. Despite these present shortages, progress since independence has been considerable, and the enthusiasm Indonesians bring to their task of reconstruction continues to amaze the visitor from the West.

At an International Student Service conference in Bombay in August, 1950, an Indonesian delegate suggested that Australia could assist in the social and technical reconstruction of his country by providing young graduates to help overcome the shortage of trained men. The suggestion was taken up by the National Union of Australian University Students and a small standing committee was formed to pursue the matter. The Indonesian government gave official recognition to the scheme, and the Australian government agreed to pay the return fares and a small initial sum for clothing and equipment to volunteers accepted for employment by the government of Indonesia. The N.U.A.U.S. committee, while not officially recognized by the governments, has been given responsibility for publicizing the scheme and developing its policy, while the Indonesian embassy in Canberra relies on its recommendations about applicants.

Volunteers generally undertake two to three years service in Indonesia, but applicants are not required to sign a contract fixing the precise length of stay. It is unlikely that more than fifteen to twenty will go to Indonesia in any one year, and therefore the actual material contribution of the scheme will be very small. More important is the symbolic value. The emphasis is on identification. Volunteers accept the same salary as their Indonesian counterparts. Invariably these salaries are far lower than comparable salaries in Australia. They live with Indonesians in private homes or hostels, and one of their earliest tasks is to learn the Indonesian language. Most have made an attack on language before leaving Australia. Spare time is usually spent in the company of some of the large circle of young Indonesian acquaintances which the volunteers soon make.

How have volunteers found conditions in Indonesia? A radio engineer, Ollie McMichael, wrote:

"The atmosphere in Indonesian government departments is friendly, informal and easy going. As in all public services, regulations and inefficiency abound, but in Indonesia they are brought into sharper focus by the rapid development and expansion of most departments. The keynote of all the work is 'building' — not reconstruction, but the erection for the first time of the machinery of a modern state in all its complexity. In my work at the Civil Aviation Academy and later in the Radio Technical Section of the department, the pace was thrilling, and hence the usual department delays, which would be tolerated in Australia, often become entirely frustrating."

On the subject of race relations, Herb Feith commented :

"There is next to no racial feeling here. The explanation given is that this is due to long co-existence of different racial groups, but it doesn't altogether satisfy me. Still, whatever the explanation, the fact is real and significant. In your work you see Dutchmen, Indo-Europeans, Chinese and Indonesians mixing completely freely and naturally. Where there is antagonism, it is only on political grounds, inasmuch as one racial group identifies itself with a particular political tendency. But this antagonism is definitely not felt on the level of personal relations. In fact, you feel next to no self-consciousness about being white when you walk about in the streets of Djakarta or indeed among any of your contacts."

At present there are fourteen Australians in Indonesia under the scheme. Included in this number are five teachers, a lecturer in chemistry, two doctors, an industrial chemist, a botanist, an economist and a librarian.

Why was Indonesia chosen for the scheme? One can almost say that Indonesia chose Australia. The two countries are geographically very close. A tradition of friendship had been established during the Indonesian revolution and, most important, the stimulus which started the scheme was a specific request from Indonesia asking Australians to help meet her needs. Should a similar request come from another country, it is likely that the scheme would be extended.

The S.C.M. in Australia has made a greater contribution to the scheme than any other organization. So far nearly all of the volunteers have been members of the A.S.C.M. This fact has meant that close and personal links have been made with G.M.K.I. The visit of Miss Coby Pangemanam to do youth leadership work with the Australian Christian Youth Commission and the request from G.M.K.I. for an Australian secretary, arose out of contacts made by members of the scheme with Christians in Indonesia.

The Graduate Employment Scheme symbolizes a new approach to international and inter-racial relations. It is an attempt to help meet a material need. It is a demonstration of basic equality. Race and colour need not be barriers to the formation of deep personal friendships. For Christians it is a special opportunity to translate the Gospel into life terms.

THE CHALLENGE OF CHRISTIAN VOCATION

M. M. THOMAS

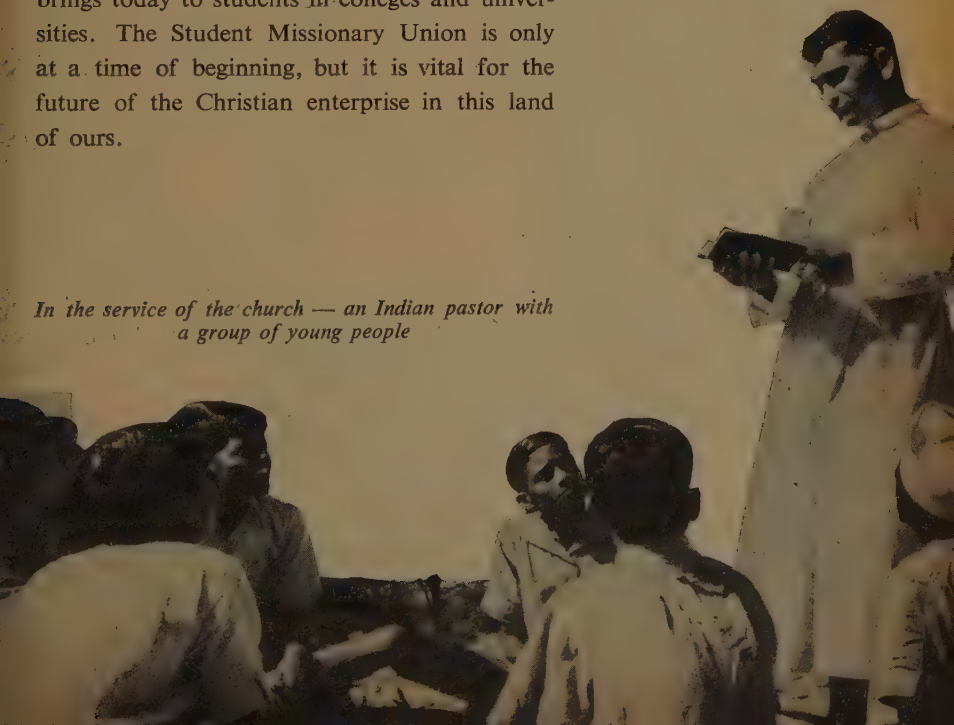
In India today, the missionary challenge to young university-educated Christians take two forms — first, the challenge to rural service, and second, the challenge to full-time service of the church, especially the village church. The Rural Service Squad and the Student Missionary Union, both within the fellowship of the S.C.M. of India, have been seeking to make these challenges real to Christian students.

Rural India is real India. Over eighty per cent of the people of India live in about seven hundred thousand villages. One of the most serious problems of community development, social welfare and other projects on the village level is the dearth of educated men and women with missionary zeal for village service. The motive of university education has been mostly utilitarian, and the cultural ideal of the educated has led them to leave the villages of their birth. This escape of the university-educated person into “an environment of culture and economic privilege” has resulted in “his leaving behind a yet more sodden mass of uninspired and unenlightened people” (the Radhakrishnan Commission Report). Even of the graduates of agricultural schools, “not more than two or three per cent return to agricultural communities”. It is worse with the medical graduates. Educated Christians are no exception. In fact, the Christian colleges have provided educational facilities for the more promising among the village Christians, who have used them to make careers for themselves and, generally speaking, have avoided rural service. Today, as the nation is building a new society, the challenge to rural service comes with fresh urgency to the educated, Christian and non-Christian alike. And the Student Christian Movement has sought to base this challenge on the Christian motive. It has sought to integrate rural service and rural evangelism, and has helped not a few students to think in terms of a rural Christian vocation.

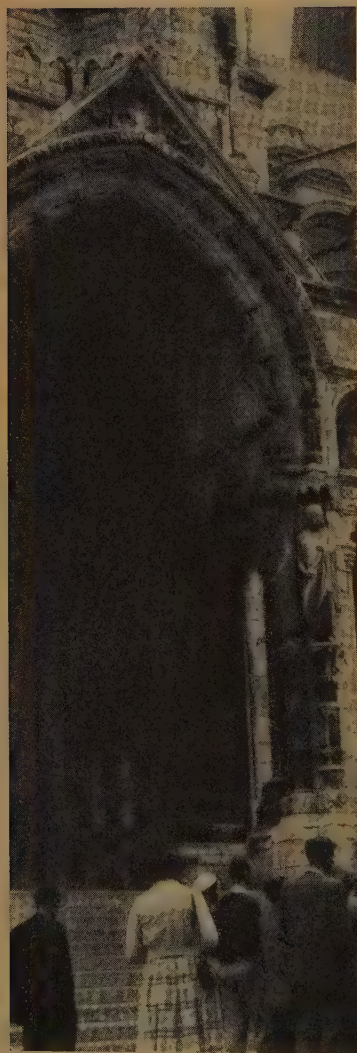
The other challenge is that to full-time service of the Christian Church in India. Missions have given place, or are fast giving place, to churches, and not only the government and the non-Christian people of India, but also the more nationally-conscious Christians, speak of the necessity of growth

in indigenous leadership in the Indian church, its institutions and its evangelistic enterprises. But this means that Christian students in the universities and colleges, from whom the new leadership has to come, must be helped to think more seriously than ever in terms of the vocation of full-time service of the churches, as pastors, theologians and evangelists. The decision to serve the churches, with not many rich, not many of high social status, not many wise or good, is not easy for the more promising among the Christian young people who could have a career in the service of state or industry. It is a decision which the educated Christian will make only if he sees the vision of these weak churches as God's mighty instruments to bring in His Kingdom. In May this year, at the Mar Thoma students' conference in Travancore-Cochin, a member of the Student Missionary Union of the S.C.M. of Alwaye College told of the S.M.U. group in his college, which consists of committed Christians from the various churches in this part of India who have accepted the challenge of vocation in the ministry of the church. At the Mar Thoma conference, forty students, including seventeen women, dedicated themselves to Christian service. It was in no small measure due to the new missionary challenge the S.C.M. brings today to students in colleges and universities. The Student Missionary Union is only at a time of beginning, but it is vital for the future of the Christian enterprise in this land of ours.

*In the service of the church — an Indian pastor with
a group of young people*



THE OPEN DOOR



"And to the angel of the church in Philadelphia write: 'The words of the holy one, the true one, who has the key of David, who opens and no one shall shut, who shuts and no one opens. I know your works. Behold, I have set before you an open door, which no one is able to shut; I know you have but little power, and yet you have kept my word and have not denied my name.'"

(Rev. 3: 7-8)

Annual Conference. A group of students listening to an explanation of the history and meaning of one of the portals at Chartres.

We find in this text words of warning and words of comfort.

"The one who is holy and true, who opens and no man shuts, who shuts and no man opens." There used to be a good deal of talk in the old Federation about open doors. Our fathers looked for and counted on a particular providence of God in their missionary work. But our Federation has also known closed doors and times of testing, within the memory of every delegate to this Executive Committee. Now, we open another Executive Committee, and it is necessary to remember that our Federation does not do God a favour by existing. We have no claims before Him — not even our much-mentioned claim to have fathered the World Council of Churches! We begin in this meeting, as we have always begun, standing in awe before the Holy One, who opens and shuts all possibilities according to His plan for the world.

"I know thy works." But it isn't the fact of open and shut doors that shakes each one of us, fundamentally. It is rather this: the Lord knows our works, all of them. He knows our Federation far better than we do. He knows its moments of compromise, of distraction, of abstraction; He also knows its moments of faith and usefulness. He knows the same for each delegate here present: He knows our pretensions, our false humility, our need; He knows our illness and little strength, and also our faith. What can we say? We are weak, before this power of God to open and shut, and this knowledge of God of all our works.

And now we may also hear through these words the Gospel. *"I know"*, He says, *"thou hast little strength."* *"I know thou hast kept my word."* Have we? We are full of doubts and memories. Does He really know about all that? But He says to us: I know your works. *"I know you have not denied my name."* Haven't we? We are flooded with hesitations; we know, like Peter, that we have no claim to these words. And then comes our text word to each one of us, and to the Federation, too: *"Behold, I have set before you an open door, and no man can shut it."* Is this some special favour of God. Some recognition? Are we, after all, somehow specially necessary to God, to be given this special word? No, this is the same open door which Christ sets before the most modest student in the most modest local group. The door is the Lord Jesus, who breaks into us, and then breaks out for us, saying "Follow me". We read in John 10: 7-9: "I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep do not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." And, lest we think too much of ourselves, he adds, "And other sheep I have, which are not of this fold: them also I must bring" (v. 16).

This is God's open door — the discipleship of the one of whom Paul said, "In him all the promises of God are Yea" (II Cor. 1: 19). And to follow Him, we are invited "to deny ourselves" — yes, our text knows of a man who wants to shut this open door, and that man must be denied — and "to take up our cross, and follow him" (Matt. 16: 24).

Our meeting begins under this promise. There are plenty of difficulties in the agenda which lies over there in the meeting room on the table. But there is also an open door — for each person here, and for the Federation, too. We can't shut it; we can only walk through.

Opening meditation at the Executive Committee by John Deschner

MISSION WORK IN SOUTH AFRICA

FRANÇOIS DU PLESSIS and HAAS BURGER

The members of the Student Christian Association of South Africa have an outstanding opportunity to witness for Christ among the non-Europeans¹ with whom they come into daily contact. Some of them are Christians, and members of one or another mission church. Large numbers, however, are not church members, and also do not have the manifold opportunities of others for learning to know Christ. Among the reasons for this are: the environment in which they live is unfavourable to the easy spreading of the Gospel; the mission churches working among them are few in number, and are not strong financially; there is a lack of religious leaders, and many people do not find it financially possible to share fully in the church life. As far as the Natives are concerned, another factor is that many thousands migrate from the tribal areas to the industrial centres. In both these environments their opportunities of hearing the Gospel are very few compared with the many serious temptations to which they are daily exposed.

Last year the students at Pretoria bought a light delivery van, in which a group of men and women students go each Sunday morning to the Native residential areas outside Pretoria, where they conduct Sunday school in conjunction with the local mission churches, and do house-to-house and hospital visiting. During the week "garage services" are held at various European homes for all the Non-European servants in the vicinity.

The students of Wellington were very fortunate in receiving a car as a gift. This is used in a similar way to the one in Pretoria. Many students also hike or bicycle to farms in the district, where weekly services are held, sometimes in small buildings erected by the church or by sympathetic European employers.

The students of Johannesburg, Paarl, Wellington, Graaff-Reinet, Oudtshoorn, Heidelberg and Cape Town, as well as pupils of various schools, carry on similar work on a smaller scale.

Each week more than two hundred students of Stellenbosch go out to bring the message of Christ to their Non-European countrymen, and by describing their activities in greater detail, we shall be able to give you a better idea of mission work done by students in South Africa.

The areas where the people live are divided into "working posts", each with a leader and a team of workers varying in number from four to thirty, depending on the number of Non-Europeans living in the area. Each Friday afternoon a joint meeting is held for all the workers, and the leaders meet regularly to plan the work. The teams also gather for common prayer and discussion, usually just before leaving for the posts.

¹ The terms European, Non-European, Coloured and Native are used to indicate the groups which are known in South Africa under these names.

On arrival the team divides into groups of one, two or more, each concentrating on a number of houses. Sunday school and church services are held, and house-to-house visiting is done. This work is particularly among farm labourers who do not live near a church, and is welcomed not only by the employees themselves, but also by the employers and the local churches. The people reached are usually settled Coloured families, and this has contributed towards the building up of the work over the years. At some places the students have erected small meeting places with the help of the employers. At a great number of posts a series of evangelistic services is held annually, and each year Christmas functions are arranged.

The interest in Sunday school work is most encouraging. Many parents who do not attend the services send their children to Sunday school. The students also help to prepare candidates for confirmation who live a great distance from the church.

The house-to-house visiting, which is usually done by a man and a woman, is the most difficult aspect of the work. Nevertheless, it is done regularly. Although immediate results are seldom visible, those visited are usually very grateful. This is an excellent opportunity for Christians to practise their faith in a multi-racial country. The hospital and the sanitorium for tubercular patients, as well as various reformatories, are also visited regularly.

Services for the servants of the student residences are held regularly, usually by the students themselves. All the groups try to distribute as many Bibles, or portions thereof, as possible. Stellenbosch has a film strip projector which is used on special occasions, and Pretoria uses a loudspeaker in its open-air services.

Where the Gospel is preached to the Coloured people, the Afrikaans language is used, but in the case of a Native audience an interpreter has to be employed. Quite a number of students, however, know one or more of the Bantu languages, and others are trying to learn in order to bring the message of salvation to the Natives in their own languages.

Although the chief aim of this work is to make known the Gospel, in some instances the students organize reading classes for the illiterate.

We are grateful to be able to say that this work is richly blessed of the Lord. For the students themselves it offers outstanding opportunities of becoming acquainted in a more personal way with their Non-European countrymen. The preaching of the Gospel also exercises a deepening influence in the lives of those involved. In addition, the Non-European can see for himself how deeply the European Christians are concerned for his physical and spiritual welfare, and this helps to bridge the gulf between the races which is forever being widened by unscrupulous exploiters. Where Europeans and Non-Europeans gather around the Word of God and unite in prayer to seek the honour of God and blessing for one another, true fellowship of the faithful is experienced.

SIGNS OF HOPE AND A CHALLENGE

C. I. ITTY



A figure from the mysterious Wayang Music Drama of Java symbolizes the cultural setting of the work of the Indonesian S.C.M.

The S.C.M. is not an island: it is part of the mainland — the Church. This is true of both its being and its doing. Its main task of Christian witness in the university is part of the mission of the Church. It also shares the concern of the Church in its mission in areas other than the university and in universities outside its own national boundaries. As the Church rethinks its mission, the S.C.M. shares in such study. As the Church plans new moves, the S.C.M. pioneers in developing new patterns of missionary work.

One of the significant ways in which this concern finds expression is in the support that various S.C.M.s are giving to one another. The Movements in Western countries have for a long time

been helping those in other parts of the world, but recently certain Asian S.C.M.s have been helping both their fellow Movements in Asia and also some in the West. One of the former Secretaries of the Indian S.C.M. is at present working with the Student Volunteer Movement in the United States. My own work in Indonesia was also an example of this new development. I was sent by the Indian S.C.M. to work as a Fraternal Secretary of the Indonesian S.C.M. This effort has brought about a closer understanding between the Indian and Indonesian S.C.M.s, a deeper concern for other S.C.M.s in Asia, and a new awareness of their fellowship within the W.S.C.F.

This contact has been the source of a fresh stream of ideas and enthusiasm in both Movements and has awakened them from their static traditions. It has also struck a new note in ecumenical cooperation in the field of missions. Though I belong to the Syrian Orthodox Church, I worked among Indonesian students of Protestant tradition. There was no question of schism or heresy on either side. The financial support for my work came from an ecumenical pool of resources provided by the S.C.M.s in Indonesia and Holland and the Indian Y.M.C.A. All these factors have provided the Church with suggestions for future patterns of missionary work. In particular, the special appeal of Asian missionaries has been recognized, and the churches in India and the Philippines have already taken the lead in sending missionaries to certain countries in Asia and Africa.

A good group of former S.C.M. leaders from several countries were working in various fields while I was there. On a few occasions we came together to undertake some Christian project either inside or outside the S.C.M. Our "togetherness" as a team was itself an effective witness to the universal nature of the Church. Our unity in the S.C.M. background and our variety in national tradition both contributed to the success of these undertakings. Perhaps the W.S.C.F. should move beyond the ecumenical conference table into the field of missions with such international teams, and our S.C.M.s should think in terms of recruiting such teams for missionary work rather than individuals.

These new efforts are mentioned, not in a spirit of self-congratulation or complacency, but to urge the S.C.M. to make further advances, to explore new frontiers, and to evolve new patterns. Our recent attempts are merely signs of hope and a challenge.

Bible study group of Djakarta S.C.M.





Chapel tower at Bossey

BIBLE STUDY CONFERENCE

The Ecumenical Institute,
Château de Bossey, September 2-12, 1955

ALICE OTTERNESS

The grounds of the Ecumenical Institute looking out on Lake Geneva and the Jura mountains were dotted with people in such diverse attire as lederhösens, Indian saris, clerical collars, Scottish kilts, and Indonesian head-dresses — all sitting in the warm September sun *drawing pictures!* The assignment for private study that morning had been to actualize in a symbol the distinction from Matthew 3: 1-12 between the preaching of John the Baptist

and that of Jesus Christ. The group Bible study later that day was devoted to composing the scenes of a drama illustrating the same passage.

But new methods of Bible study and reappraisal of present methods was only one side of the coin which brought this particular conference together. The other major issue was the desire to gain fresh insight into the problems which arise when Roman Catholics, Orthodox and Protestants study the Bible together.

The contributions of Father Braun, famous Roman Catholic scholar from Belgium, and Father Kaelin, General Chaplain of Pax Romana M.I.I.C. (International Movement for Catholic Graduates), who were both there on invitation from the W.S.C.F., were of immeasurable help in studying the problem. Father Augustine Roberts, a priest in the Russian Orthodox Church, and members of the Greek Orthodox Church aided in the interpretation of the Orthodox position.

The community also included such Protestant theologians as Professor H. H. Wolf, new Director of the Ecumenical Institute, Professor Gerhard von Rad, Old Testament Professor from Heidelberg University, Germany, Professor Bernhard Anderson, Dean of Drew Theological Seminary, U.S.A., Dr. W. A. Visser 't Hooft, General Secretary of the World Council of

Churches, Pastor Johannes Hamel, Professor at Naumburg Predigerseminar, Germany, and Dr. D. T. Niles of Ceylon, Chairman of the Federation. This meant that it was not amateurs and dilettantes who were dealing with these issues. At the same time, however, the many students, student workers, Bible teachers, and others in attendance took an active part in the discussions, so that they became a vigorous and challenging ecumenical exchange for the fifty people present.

Most striking was D. T. Niles' introduction on the first evening, when he spoke of the Bible as "food for wrestlers": for the kind of life most of us live, Bible study is quite unnecessary, and unless we begin to *live* the Christian life, it will remain unnecessary.

There is no easy solution to the problem of understanding what is involved in ecumenical Bible study. It became quite clear that it was the relation of the Bible *and* tradition that was the major stumbling block and point of disagreement with both the Orthodox and the Roman Catholics. An illustration of the difficulty was the statement of Helle Georgiadis, brilliant lay woman of the Greek Orthodox Church, that the Orthodox often feel like exiles when studying the Bible with Protestants, for the Greek Orthodox live so much in the fullness of the Fathers of the Church.

Although Protestant Bible study is not apart from the Church, participation is characterized by openness to what the Holy Spirit is saying through the Scriptures. The Orthodox and Catholic participate by affirmation of what the Church has said about the particular Bible passage.

Such a confrontation with differing views could not but set the Protestants present to some fresh thinking and re-evaluation. The fact that Protestants no longer talk of the unimportance of tradition needs to be given more application in relation to their approach to the Bible. Joan Thompson, a student from Texas, suggested that this meant not *only* Bible study in a student program but also instruction courses in the background of the Bible and church doctrine. At the same time, most Protestants gained a new appreciation for the distinctiveness of the Protestant approach to the Bible.

Visser 't Hooft, in summing up the issue of ecumenical Bible study, said that our problems arise not so much from what we say about the Bible as what we say about the Church. In a statement prepared by members of the conference, the Orthodox recommended that the writings of the Patristic period on the exegesis of the Bible should be given a definite place in ecumenical Bible study. This would place the Orthodox position in a truer perspective than it is at present, and also make their understanding of the Bible clearer to those from Protestant traditions.

A fresh introduction to new Bible study methods was brought to the conference largely through the leadership of Hans-Reudi Weber, former S.C.M. Secretary in Switzerland, missionary in Indonesia, and now Director of the Lay Department of the W.C.C. Although there was some disagreement about whether methods used in the mission field are appropriate to a university setting, most of us came to appreciate how crippled we are when we study the Bible exclusively by means of abstract thinking. The use of drama, imagination, symbols and other art forms, so prevalent among Eastern people, needs to be rediscovered in the Western world.

Maurice Sweeting of the French S.C.M. demonstrated still other approaches to Bible study, giving each group a special assignment; for example, one was asked to write a definition of sin as a result of its study of Psalm 51. Another method was described by Norman Spoor of the British S.C.M. staff — that of beginning with a newspaper article and studying a Bible passage appropriate to the problem raised in it.

A farewell party for Leila Giles was the conference social event. With characteristic calm, refreshing mischievousness, and an uncanny ability to draw out the *pièce de résistance* from a complicated discussion, whether in French, German or English, Leila had served as chairman of the conference following D.T.'s departure on September 8. In the midst of these responsibilities and other pre-departure details, she had gracefully remained unaware of plans for a surprise party in her honour on the last Sunday evening of the conference — a pilgrimage to nearby Céligny for the Swiss speciality of fondue, followed by a dessert party at Bossey. With Michael Owen of Australia as master of ceremonies, good-byes were said in approximately twenty different languages, including Latin and Greek. The conference thus became a microcosm of members of the Federation throughout the world, as "each in his own tongue" expressed thanks to Leila for her contribution to the Federation and wished her joy in her new vocation as Mrs. Peter Bailey.

Delegates from Germany and Finland



COMMUNICATION

On Recovering the Chaste Use of Words

HELLE GEORGIADIS

The experience of meeting together with Christians of other countries and other ecclesiastical traditions and confessions for a common task is always one which quickens our awareness of God — God the Father who claims all men in Jesus Christ, God the Son who comes as Saviour of all men, God the Holy Spirit forever prompting the hearts of men to seek that Kingdom of which Jesus Christ is Lord.

Our meeting together at Bossey was no exception to this, and it is impossible in a short account to describe or to pay tribute to all we learned from one another and to acknowledge the many blessings we received during the conference. I should like, therefore, to share with those who were not with us one aspect of our meeting which gave to me personally a deeper understanding of the problem of communication.

It is not a problem of language as such, but one of different thought-forms in which our thinking and understanding is set. I often found myself unable to grasp the context in which our American friends posed their questions, while — perhaps unexpectedly — those from India, Ceylon and the Far East had an approach to the same questions which was immediately intelligible. Among our European representatives, several spoke out of a system of thought to which I myself could find no entry.

Now, if this difficulty in communication exists between Christians, what chance is there, one might ask, that we can make the Gospel understood by those who still seek the gift of faith, and, furthermore, what does this breakdown in communication signify of itself?

For me, and I think for many, the key to this problem was given by Hans-Reudi Weber, when he spoke of Bible study techniques which his experience with illiterates in Indonesia had obliged him to develop. Western civilization has come to place such a high value on literacy that speech and the written word have virtually become the sole means of communication between us, and very often between us and God in our worship. By contrast, man in an illiterate society has retained an integration of thought and experience which enables him to communicate, not only by verbal symbols, but also by signs and rhythm, movement and drama, and thus to comprehend truth with a wholeness of response which we rarely find among sophisticated literates. Christians of the Western traditions have been specially victimized by the literate verbosity of our culture, to such an extent that now identical

words and phrases have very often been emptied of a common understanding by those who use them.

In the Orthodox churches and others of Eastern rite, a much slower growth in literacy and the conservation of visual and dramatic elements in worship has sheltered the members from the disintegrating effects of this overspecialization, and it is significant, I think, that the sense of "wholeness" in their worship often evokes a deep response in many who do not share their doctrinal position.

Natural man has not been slow to swing back with the pendulum to a new kind of illiteracy in the West. The curious growth of the "strip cartoon" as a means of communication for adults, is very suggestive in this connection. But for the Christian, the spoken and written word must always have a sacred character, and we cannot abandon our literature to return to nursery language. We are, however, called to recover, if one may so express it, the chaste use of words, that they may be true symbols of God's communication with men.

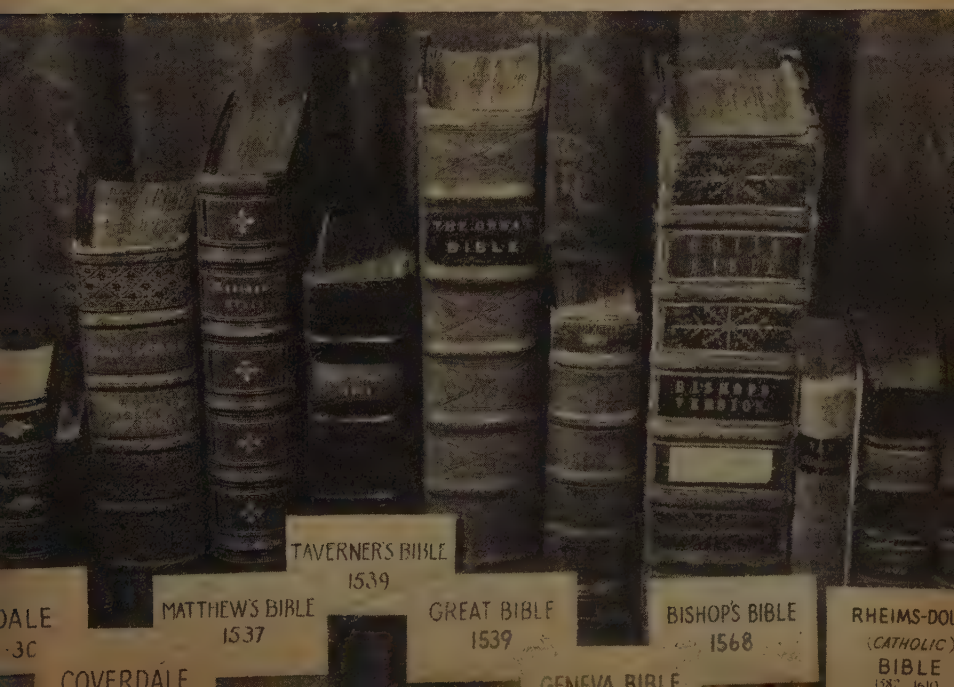
The theme of our Bible study at Bossey was *metanoia* (repentance). Reflecting back on our experience together, three clues to this dilemma of communication stand out in my mind. First, there is a need for many of us in Western civilization to recover wholeness of expression in our interpretation of the Gospel and in our worship of God, so that the use of words may be set in the context of the whole experience of man in relation to God; and so to restore to words their full significance and power as a mode of communication.

Secondly, I think the witness of St. John the Baptist must be taken much more seriously by us today, in "making straight the way of the Lord". Repentance is a personal act, but there is also a vicarious act which precedes the Lord's coming to those who have not yet known Him. Professor von Rad, in his exposition of Hosea 2, showed us the significance of the wilderness as a place of purification from adulterous unions with this world, a barren place, yet one where God is alone with His people; and so a place of promise and betrothal which will be fulfilled in Christ's coming. What meaning has this withdrawal into the wilderness for us, and how should it find expression in our lives, in our waiting on the Word of God in Bible study, and in the task of evangelism in which we are all called to share?

The third clue came to me through one of the many contributions which Father Kaelin gave to the conference. Many of us were reminded, or heard from him for the first time, of the work of the Little Brothers and Little Sisters of Jesus. This new religious movement within the Church of Rome has as its immediate inspiration the vocation of Père Charles de Foucauld, who lived for many years, and died, as a solitary contemplative in the Sahara desert among hostile Moslem tribes. He preached Jesus Christ by bringing the Lord among those who did not know Him, as a silent Presence of Love,

in the Eucharistic Sacrament, and in his own personal witness of Christian charity and neighbourliness, by the silent identification of love with his fellow men. This silent presence of love draws its inspiration from the hidden years in Nazareth which were God's immediate prelude to the preaching of the Kingdom of God with power among men. We may think of it as the preparation of Jesus for His own public ministry, but we must also think of it as the time when the seeds of God's love are planted in the hearts of men, so that in due season the harvest will be plenteous. How should we, for ourselves and in the Church, give a place to the mystery of Nazareth, in our Bible study and as a prelude to the receiving and preaching of the Word?

The generations of this world speak with a confusion of voices. To hear the Word of God for ourselves and for others, to recover the power of communication between man and God, between man and man, we must seek the purification of the wilderness and the silent preparation of love of Nazareth; we must re-learn in every age how to comprehend and preach the Gospel of Jesus Christ as fully integrated human beings, using every mode of understanding and expression which God has created within us, so that we may know and love Him with our whole being, and be able to communicate the knowledge of His love and saving work for us to all to whom we are called to preach the Gospel.



“THE CHRISTIAN STUDENT IN THE UNIVERSITY”

JANE DEMPSEY

Louis XV's hunting-ground was the scene of the Annual Conference this year, as more than one hundred delegates assembled at La Roche-Dieu. In view of the many young people travelling to Europe to attend the Centennial of the Y.M.C.A. in Paris in August, the student Y.M.C.A. and Y.W.C.A. were joint sponsors with the Federation of the conference.

If the delighted comments of the delegates are any fair indication, the pace of the conference was more leisurely than that of many student gatherings; the relaxed atmosphere was conducive to reflection, good discussion, and conversation. At La Roche-Dieu the entire morning was devoted to worship, preparation for Bible study, and to the Bible study groups themselves. Delegates led the morning and evening worship services according to

their own liturgical traditions, giving us an opportunity to experience the richness of Christian worship within the ecumenical movement. The time for private Bible study was important because the familiarity of the text chosen, the Sermon on the Mount, so often permits easy banalities to replace deep understanding. The groups themselves were particularly valuable in the life of the conference, because the same people met together each afternoon following the address to mull over the implications of the ideas presented. Thus several hours a day were passed with a small but rather representative group, which became a sharing community. Of course the experience of growing into a “likeness of mind” is a rewarding one; but even more stimulating was the experience of some groups, where one person's thinking was moving in very different channels from that of his comrades. In a less intimate group his remarks might have been patiently heard; then shelved in favour of more appealing leads.



Students from Indonesia, Austria, Yugoslavia and Germany

But here one was conscious of the necessity to cope, however inadequately, with such divergent lines of thought.

The theme of the conference, "The Christian Student in the University", was developed in five main addresses: "Christian Faith and Intellectual Integrity", "The Necessity of Theology", "The University — a Community of Seekers after Truth", "Confrontation with non-Christian Religions" and "Confrontation with Secular Ideologies". As we plunged into our discussions, "the university" lost some of its abstractness and took on the character of mission colleges and the new state universities of the Far East, of European "faculties", of English tutors, or North American campuses. Delegates from about twenty nations gave us a glimpse of the reality of the university around the world, and then we were faced with the significance of the concept of the university as a community of scholars.

The remarkable degree of spontaneity displayed by conference members enriched the program and permitted a community spirit to develop very quickly. During the free moments of the day, we heard impromptu concerts in the gallery by musicians who had found each other, echoes of the choir rehearsing in the chapel, group singing in many languages, or we watched folk dancing on the terrace. Excursion day gave us an opportunity to visit Versailles and the cathedral at Chartres together, and to see these historic sites through the eyes of students from other cultures than our own. On our return to Bièvres a lesson in the art of eating artichokes was added to our day's introduction to France.

Of course much of the value of the conference lay in the opportunity for conversation with members of many national Movements, and for an acquaintance with their present situations and peculiar problems. This experience of Federation fellowship leaves a strong impression of the interdependence of the member Movements, of sharing of resources and concerns, and of a sense of responsibility for the proclamation of Christian truth throughout the whole of the university world.



*Bible study preparation
Students from Germany, Holland
and the United States*



Frank Glendenning,
Director, S.L.T.C., Mainau

"AN UNFORGETTABLE EXPERIENCE"

JOSEPH OSAFO, Gold Coast

*Behold, how good and pleasant
it is for brethren to dwell toge-
ther in unity. Psalm 133: 1.*

I was delighted to have the opportunity of attending the Student Leadership Training Course at Castle Mainau on Lake Constance, whose shores touch Germany, Austria and Switzerland. As I had never been to Europe, I looked forward very much to the impressions I was sure to receive, but I allowed myself the luxury of no preconceived ideas.

There were delegates from Eastern and Western Germany, Great Britain, France, the United States, Australia, Indonesia, Ceylon, the Gold Coast, Switzerland and the French Cameroons, and one soon had the feeling of belonging to a great world-wide fellowship. English was the official language, but wherever possible translations were made to enable nearly everyone to take a full part in the discussions.

We soon settled down to real work. Our daily Bible study, done in three groups with a leader chosen each day from among ourselves, was on Paul's Epistle to the Ephesians. We had five main lectures, each followed by discussion in small groups, on God's call to students; to students in the Church, to the university in society, to students in the political world, and to evangelism. In talking about the university in society, we saw that, as a "thinking shop" and a bearer of hope, it has five main tasks in the modern world: pastoral care, the development of a new concept of man, the humanizing of technology, making rationalism rational, and the safeguarding of freedom. The universities must be continually aware of their duty to set standards and to uphold sanity of judgment and behaviour.

The lecture on God's call to students in the Church was, for me, one of the most meaningful in the whole course. It lifted the veil and we saw our duty clearly. "Ecumenical means the whole Church preaching the whole Gospel to the whole world." We cannot be ecumenical without being international. Evangelism should not be treated as a spare-time activity by Christians. "We are all beggars — non-Christians included — but the Christian knows where the food may be found."

In the commissions we attempted to crystallize some of the problems facing the world at the present time. The chief characteristic of these commissions was the opportunity they afforded for the exchange of views. The

commission on pastoral issues among students reminded us of our great responsibility for pastoral care, of the large part it must play in evangelism, and of the need for each one of us to identify ourselves with our fellow students. "It is thus that pastoral care becomes the true Christian answer to the question, 'Am I my brother's keeper?'" The commission on Christian students facing international tensions examined in detail several issues, as, for example, the mesmerizing influence of communism in the French Cameroons, and the problems in East Germany of the class struggle in the universities, the compulsory study of Marxism and compulsory military service for men. The commission agreed that, if the S.C.M. is to act effectively in such situations, it must be an open community, a thinking community, a community of action and of witness, and an international community. It must become increasingly aware of itself as an example of international community living, within which differences and tensions are not submerged but faced in a spirit of love and forgiveness, and whose quality of life bears witness to Christ, who is the Way, the Truth and the Life.

The third commission stressed the need for students to take a much more active part in the life of the church, not only while they are at the university but also in later life.

In the workshop sessions we examined some of the problems we encounter as student leaders: program planning and methods, work with freshmen, foreign students, and other student organizations, and administration and finance.

Thus we spent our time at Mainau in work, play and meditation. We thank God for our worship together and for the opportunities granted us for growth in prayer and right understanding. Anyone visiting the island during the course would have been struck by the sight of young men and women earnestly debating the plight of Europe, anxious to do something constructive to repair the ravages of war, and demonstrating in every way that they understand the true obligations of civilized nations. Chatting over cups of tea, playing, arguing until the most unearthly hours, or joining together in singing or divine worship, we showed how the candle of friendship can be burned at both ends. To live in such an atmosphere of true friendship as we had at Mainau is an unforgettable experience. And to all the participants I say:

If we do meet again,
why we shall smile,
If not, why then this
parting was well made.



A VISIT TO CZECHOSLOVAKIA ¹

JOHANNES HAMEL

"What do the members of the German S.C.M. think of us?" This was the question I was asked by theology students in the Amos Comenius Faculty in Prague on the occasion of my visit to Czechoslovakia in March, 1955; they asked it even in the street, before we had had an opportunity to become properly acquainted. Yes, what do we members of our S.C.M. think of them? In any case, we have heard very little about them, about these people who are our brothers and sisters, and citizens of a country which is our neighbour, with which we share a common history going back over a thousand years, full of mutual giving and receiving, but full, too, of guilt, blood and tears, and not only from 1938 onwards.

In Prague there are about one hundred Protestant students of theology, with thirteen professors and lecturers; they turn passionately towards the Bible, and are concerned about the problems with which they are confronted as members of the church and as individual Christians living in their present political order. They participate in various ways in the life of the church. To begin with, they live in a seminary in which there is a student pastor. Then, they are members of one of the twenty or so local parishes in Prague.

And, finally, they have more or less firm roots in their home parishes. One important event for them is the summer work camp (felling trees in the *Böhmerwald*) in which they join along with hundreds of other students. There they live with their fellow students from other faculties under the Word of God, and spread the Word about them. Their intellectual horizon is probably wider than is the case with our students: since they belong to a

¹ Translated and reprinted from a circular letter published by the *Studentengemeinde* in the German Democratic Republic.



The Johannes Huss Chapel in Prague is being restored to look as it did in his time.



Prague

smaller nation, they are forced in the nature of things to master one, or generally several, foreign languages. Nearly all of them read German theological books, but Russian, English and French are read too. Military service brings them together in the Czechoslovakian army with people from all the sections of their country's life. The state provides for them by scholarships (300 crowns — about 100 German marks — a month). A pastor receives 700 crowns (233 German marks) along with free residence.

There is a lively congregational life in their churches — much more lively on the average than in ours. There are four large and four small Protestant churches in Czechoslovakia, divided largely at once along regional and confessional lines. The members of our eight-man delegation preached even in small places before congregations of up to 2,000. Even although the state pays all the ministers' salaries and the greater part of the running expenses, there has been no diminution of joy in giving. The Christian forces are making the most of the opportunities God is giving them, and these are to some extent greater than was generally the case under the Catholic Hapsburgs. Through its difficult history since the days of Johannes Huss, the Protestant Church has learned to make use of the present hour with its God-given tasks, without mourning too much about the past and living in dreams. Now is the hour in which the Word of God must be spread abroad along the paths which lie open! One has the impression that many of these Christian people, old and young, have understood the word of Jeremiah, "And seek the peace of the city... and pray unto the Lord for it; for in the peace thereof shall ye have peace" (Jer. 29: 7).

We hope for further contacts with this section of Protestant Christianity, which may well have things of decisive importance to give us, just as they on their side hope to receive from us. A return visit is already planned and has been announced by Bishop Dibelius. When he made it known in Prague that a theological book would be given by the German Protestant Church to every theological student in Prague, there was a burst of applause in the main auditorium of the university which showed us how much the theological students long for fellowship with our church. We may well be able to do something to show our gratitude for all the good things we have received ourselves in these last years.

SUMMER CAMP

OF THE R.S.C.M.

CYRILLE ELTCHANINOFF



A SUMMER in camp remains for a long time as a very pleasant memory for our children and students. What is it that makes camp life so attractive to young people that some of them are ready to give up interesting trips and other pleasures for the opportunity to spend their vacation in our summer camp?

Life in town with all its ready-made comfort deprives our youth of an active, creative participation in life. The modern school with its rich instructive program often forgets that man not only needs to develop his intellect but also the other sides of his personality. Camp helps to fill these needs in manifold ways. The camp is created by the young people themselves, for they are not only participants in, but creative builders of, their own summer home. A town of tents is erected in which everything is planned and created by its young citizens: its organization, program, traditions and atmosphere. The camp becomes a school of life, where young people can express their gifts, their talents, their interests, in service to the common task. These young builders, while carefully observing camp traditions, never stop bringing new, fresh elements and improvements into camp life, so that every camp has its own unique character.

Our frequent discussions on how to make Christianity an active force in life may sometimes seem rather abstract, but in camp they become a living reality. Here is a small laboratory where we can test our ideology, our Christian principles. Our camp chapel forms a stimulating centre for all our camp activity. In everyday life the church often limits its activities to services and certain church events; in camp its field is broadened to a remarkable extent. The campers themselves build the church, decorate it, sing in the choir, and form the church council, which is made up exclusively of young people, who sometimes even do the preaching. Our camp priest took this daring initiative of letting young leaders, including girls, give sermons in the chapel. It has proved to be a very successful experiment, for the preaching has become most vivid and varied, reflecting the experience and participation in the life of the church, not only of the priest, but also of the leaders who are in close contact with the children. These sermons have

emphasized that the eternal and absolute values of Christianity have a concrete meaning for every one of us at every moment of our life. The response to this challenge was manifested in all the camp activities — lectures, hikes, games, camp duties. Individual selfishness was always condemned and every form of service to the camp community encouraged.

Let us now look at the program of the student camp. Last summer the centre of interest was Russian literature, music, liturgics and existentialist philosophy. We had two lecturers, and the papers on liturgics were prepared by the students themselves and were followed by lively discussions on the reasons for poor church attendance by young people, on the active participation of laymen in the liturgy, on communion, and on the need to make Christian faith a living force in everyday life. The lectures on Gogol, Dostoyevski, Tolstoy and Block gave a picture of spiritual and intellectual movements in Russia. In spite of the fact that our young people are born abroad and receive a Western education, the questions dealt with in these works aroused a lively interest, which showed that the lecturer had succeeded in demonstrating the eternal nature of the problems treated by these great writers.

At the weekly camp fires, the children of the youth department, directed by the students, showed much initiative and talent in the plays which they performed.

We have noted a growing sense of responsibility for their camp among the campers themselves, and a willingness to share in the task of the camp leaders, and thus to prepare themselves for future leadership. We are all conscious of the great importance which the camp has for character building among our young members, and what an opportunity it offers for acquiring good habits and a strong will to realize their Christian ideals in everyday life.



WITNESS IN KOREA

During its evangelistic campaign the S.C.M.
held 8 evening meetings — average attendance 250
held 9 dawn prayer meetings — average attendance 250
visited 690 homes
did personal evangelization among about 4,000
organized a Bible club of 50 members
organized a church student club of 40 members
added 130 pupils to the Sunday school
brought 35 new members into the church
distributed 9,000 tracts

To The World's Student Christian Federation

First of all we offer our sincerest thanks to our Lord Jesus Christ, for letting us have the wonderful blessing to inform you of our evangelical work.

It is very kind of you to send us many booklets regularly. We read them by turns, as we have no office room or chapel yet.

We had a wonderful evangelical movement last spring vacation in a far-away country. We enclose the report of our work. During the trip we saw many pathetic scenes, and sometimes shed tears in our prayers. The natives are too poor, not only in spiritual life but also in material things. Some of them said that they are too poor to be Christians, and besides, they have not even the time to go to church. We taught them that God is calling them and that we will be able to live in eternal peace and happiness. Truly it gave us a favourable impression and was a good stimulation in our life.

Recently we have a worship time every Thursday afternoon, and often have evangelical lectures in our school. However, we are very sorry that we cannot find some more good lecturers and that we do not have a good leader. Anyhow, we will continue the work as crusaders in our Lord.

Hoping we may have plenty of direction and encouragement from you hereafter, we will close here.

May our Lord bless you and your work.

Yours sincerely in Christ,

Tai-Hwang Kwon

S.C.M., Pusan University,
Korea 1955

President, S.C.M.



FEDERATION AROUND THE WORLD

Korea

We members of the S.C.M. at Kyong-Pook University held a work camp some time ago to level the site for our centre, and since that time we have been working on the preparations for an international work camp to complete this centre. We could do little about the financial problems, yet we wanted to be ready spiritually and to learn more about work camps. As our S.C.M. is still a minority in the university, we also wanted to deepen our faith and strengthen our organization so we could do our evangelistic work more effectively. With these aims in mind, we held a work camp leaders' seminar in March.

Thirty-eight students gathered to learn, worship and work together. Our daily program began at 6.30 with a brief devotional period. After breakfast we had Bible study on Christian anthropology and eschatology led by a professor of the Methodist Seminary in Seoul. It was a very precious opportunity for us to have an explanation of these Christian truths, to ask questions and participate in discussions. Following the Bible study, the Y.M.C.A. student work secretary gave us a series of lectures on the history of university and student movements, after which we discussed the problems facing the S.C.M.

in our university. As most of the campers were leaders of S.C.M. groups in their universities, they helped us to see some of the answers to the difficulties we are now facing.

The cans of beef contributed by the Mennonite Central Committee provided us with adequate meals, and after lunch we went to work for three hours. Our project was to dig a drainage ditch for the new university road. During this time we tasted the atmosphere of a real work camp, and before the evening activities we had an hour of relaxation after our study and work.

Our evening program was varied. Dr. Koh, the president of Kyong-Pook University, preached at the opening service on "Give to the world the best that you have". On other evenings we had discussions on running a work camp and saw the coloured slides of some held in Europe and one held at Kyong San last summer. We also had an address on "Hope of the World", based on the Message of the World Council of Churches' Assembly at Evanston.

Although the seminar seemed all too short, we recognized that it had been very fruitful and that we had learned many things. We got a clearer idea about work camps themselves, and were encouraged and filled with confidence for our student Christian work. Most

"A warm and unforgettable fellowship through study and work"



of all, we experienced a warm and unforgettable fellowship through study and work. Now we are going ahead with the preparations for an international work camp to build our student centre in the near future.

We are especially grateful for the kind assistance given us by Church World Service and the continued support of the Mennonite Central Committee.

Austria

Its first *Studententag* (national conference) for the whole country was an important event for the Austrian S.C.M. Protestant students from Graz, Leoben, Innsbruck and Vienna, the four Austrian universities, met together for the first time in order to say, as an S.C.M., a word to all other students about the problems of our time, and in order to challenge their active cooperation in shaping our own future and that of our country. We are a small Movement, and only about 150 students participated in this meeting, but perhaps that is the reason why we are convinced that, as Christian students, we cannot afford to remain indifferent towards the state and society, especially in the new Austrian situation. Therefore the general theme of our meeting, which took place in the mining town of Leoben, was "Evangelistic Responsibility in Austria".

The high points in the conference were the evening addresses on "The Christian and the Claim of Community", "We and the State", and "The Christian Facing the Intellectual Decision of Our Time". Jochen Margull, Study Secretary of the German S.C.M., led the Bible studies on "You are Children of Light", and a Sunday worship service closed the conference.

A delegation from the German S.C.M. and a small group of guests from other countries joined with the members of the Austrian S.C.M. in this first national *Studententag*. The idea to hold the conference had come from Horst Bannach, former General Secretary of the German S.C.M., and financial support from various sources enabled us to

realize it. Many thanks to all those who helped us.

For the Austrian S.C.M. this *Studententag* was more than a successful conference: it showed us our task, and it is up to us now to carry it out.

Netherlands

Last year the Dutch Student Mission Committee, on which nearly all Christian students in Holland are represented, had many contacts with G.M.K.I., the S.C.M. of Indonesia. We wanted to help G.M.K.I. to carry out the will of Jesus Christ in the universities of Indonesia, and a plan was made to send someone who had just finished his studies to Indonesia. G.M.K.I. accepted this project with enthusiasm, and declared that they would welcome a Dutch student in Djakarta to develop Christian witness together with them among Indonesian university students.

At the present time we are seeking for a person who will really be able to help the G.M.K.I. He will be sent out with the aid of the united Dutch Christian students to work in Indonesia for three years. After arrival he will support himself by giving lessons at a school, as do many of his Indonesian colleagues. All remaining time will be given to taking part in Indonesian student life and especially to his work in the G.M.K.I. as a student among students. The Dutch students will raise £500 for his passage to and from Indonesia, for equipment, social insurance and a short period of preparation, and other expenses. A few months ago a campaign to raise the money was started in all the universities of Holland and a substantial sum has already been raised.

In this way we hope to fulfil concretely something of our responsibility for S.C.M. work in another part of the world. For this we need more than a good project, more than money and enthusiasm. We need your prayers.

WIM VERHOEF,
President, Dutch Student
Mission Committee

PRAYER CALENDAR FOR OCTOBER AND NOVEMBER

In each week there is one main subject of intercession based on a particular country. The names of the various Secretaries of the national Movement concerned are given in each case, and your prayers may, of course, be supplemented on the basis of any other information you happen to have about the work of the particular S.C.M.

October 30 - November 5

Japan

Student Y.M.C.A. and Y.W.C.A. : Yasutaro Owaku, General Secretary, Student Y.M.C.A. ; Kentaro Shiozaki, Associate Secretary ; Kyoko Kubota, Secretary of Student Department, Y.W.C.A. ; Takako Yamazaki, Chairman of Student Department, Y.W.C.A.

W.S.C.F. : Visit of Kyaw Than to Japan, October 25 - November 15.

Visit of T. V. Philip to Malaya, 1st and 2nd weeks of November.

Please pray for the work done in the Geneva office and for all members of the office staff : Claudine Reymond, Yvonne de Witt, Donata Reuss, Louise White, Amalia Dumas, Nicolas Yazikoff, Audrey Abrecht.

November 6-12

S.C.M. in the United States

United Student Fellowship : Bryant Drake, General Secretary, Congregational Headquarters ; Hartland Helmich, General Secretary, Evangelical and Reformed Headquarters ; Herbert Goetz, Vice-Chairman for U.S.F.

U.S.A. : Consultation on Union — United Student Fellowship (Congregational and E & R), Disciples Student Fellowship (Disciples of Christ), Westminster Fellowship (Presbyterian U.S.A.), November 11-13.

Germany : Meeting of the Eastern Branch of the *Studentengemeinde* of the northern part of the D.D.R. in Greifswald.

November 13-19

Formosa : As yet, no S.C.M. is formally constituted in this area, but there are a number of small groups carrying on Christian work among students who are in need of our prayers.

Sweden : S.C.M. weekend meeting on church questions, Sigtuna, November 19-20.

W.S.C.F. : Visit of Kyaw Than to Formosa, November 15-20.

Visit of T. V. Philip to Burma.

November 20-26

Germany :

Evangelische Studentengemeinde in Deutschland : Peter Kreyssig, General Secretary.

Western Branch : Horst Bannach, Secretary for Graduate Students ; Christoph Rhein, Jochen Margull, Christoph Hahn, Jürgen Kosack, Secretaries ; Odeh Suardi, now being trained on the German staff for work in Indonesia.

Eastern Branch : Martin Fischer, Gerhard Bassarak, Elisabeth Adler, Secretaries.

India : Please pray for the building up of the finances of the S.C.M. of India, that they may carry through the work God is calling them to do ; for the 175 local unions affiliated through the S.C.M. of India to the W.S.C.F., that they may be real sources of Christian life and work. (Of these only 44 are in Christian colleges — the rest in non-Christian institutions.)

W.S.C.F. : Visit of Alice Otterness to Germany.

November 27. - December 3

S.C.M. of Hong Kong : Tang Sho Yu, General Secretary, Hong Kong University Christian Association ; Edward Lim, President, Hong Kong University Students' Union ; Professor James Pong, Chaplain and Dean of Students, Chung Chi College.

India : December 1-3, a consultation on "Christian Vocation and National Reconstruction", to consider the recent policy and program of the S.C.M. in relation to the program of national reconstruction, and to the present life and missionary strategy of the churches ; and to advise the S.C.M. of the changes that should be made in policy and program, so that the Movement may help students to find vocation in the service of the Church and the nation.

Switzerland : National Committee of the Swiss S.C.M., Crêt-Bérard, December 2-4.

Please pray for the finding of a formula of cooperation between the Christian students who are the responsibility of the student pastors in the German-speaking universities, and who no longer form A.C.E.s. (Student Christian Associations), and the A.C.E. groups in the French-speaking universities. Jean Anderfuhren, Chairman ; Robert Hassler, General Secretary elect.

